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THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

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Historical.

[CONTINUED FROM PAGE 52]

Before proceeding to consider the further canons on this subject, it is to be remarked that under it, occurred the first instance in our history of the consecration of a bishop upon a testimonial furnished by a *Committee of the General Convention*, appointed to act in such cases during the recess of that body. Dr. Bass was a second time elected bishop of Massachusetts and New Hampshire, and was consecrated on such a testimonial.*

The next legislation on this subject was in

1792. In regard to the first certificate required in favor of a bishop elect, by the 2d Canon of the last General Convention, and the certificate required in favor of a candidate for priests or deacons orders by the 6th Canon; if there be any members of the bodies respectively concerned, who have not the requisite personal knowledge of the parties, such persons may prefix the following declaration to their signatures:—*We believe the testimony contained in the above certificate; and we join in the recommendation of A. B. to the office of — on sufficient evidence offered to us of the facts set forth. Provided, that in the case of a priest or deacon, two at least of the Standing Committee sign the same, as being personally acquainted with the candidate.*

The next canon on the subject was made in

1808. Every bishop elect before his consecration, shall produce to the bishops to whom he is presented for that holy office, from the convention by whom he is elected a bishop, and from the House of Clerical and Lay Deputies in General Convention, certificates respectively in the following words, viz:—

Testimony from the members of the convention in the state or diocese from whence the person is recommended for consecration.

We, whose names are underwritten, fully sensible how important it is, that the sacred office of a bishop

should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a bishop, to the honor of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

The above Certificate shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the House of Clerical and Lay Deputies in General Convention.

We, whose names are underwritten, fully sensible how important it is, that the sacred office of a bishop should not be unworthily conferred and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life for three years last past, piously, soberly, and honestly.

The difference between this and the canon of 1789, consists chiefly in two particulars. The original canon required the production of testimonials from the Convention electing, and also "from the General Convention, or a committee of that body to be appointed to act in their recess." This canon requires the latter testimonial to be "from the House of Clerical and Lay Deputies in General Convention;" to which also the testimonial from the State Convention is directed to be presented.

The cause of this difference is to be found in

the fact, that canons were now in existence, establishing *Standing Committees* in the several dioceses, and requiring, during the recess of the General Convention, testimonials from them in favor of a bishop elect: hence it was no longer necessary to continue a committee of the General Convention for the purpose of granting such testimonials.

The other particular in which a difference is found, is in the language of the testimonial from the State Convention which makes the election. The canon of 1789 required a certificate founded upon personal knowledge of the bishop elect, "for three years last past:" that of 1792 permitted those who had not such personal knowledge to certify that they believed the candidate to be worthy, upon sufficient evidence offered to them of the facts set forth in the testimonial. This canon of 1808, does not require *any personal knowledge* on the part of those who certify; the words, "having personally known him for three years last past," being omitted. It is probable that necessity led to the omission of these words. Many of our bishops are elected by dioceses, in which they do not reside, and in which they are probably known personally to but few of the electors.

As to the testimonial required by this canon, from the house of clerical and lay deputies it is in the same words with that required under the former law, from the General Convention, with this difference only, that after the word "*impediment*," the words "*or notable crime*" are omitted as being unnecessary; a notable crime being an undoubted impediment.

No other legislation took place on this subject until

1832. Sect. 1. Every bishop elect before his consecration, shall produce to the house of bishops, from the convention by whom he is elected, evidence of such election, and from the House of Clerical and Lay Deputies in General Convention, evidence of their approbation of his testimonials, and of their assent to his consecration, and also certificates respectively in the following words; such certificates in both cases, to be signed by a constitutional majority of the clerical and lay deputies composing the State Convention, or the House of Clerical and Lay Deputies, as the case may be. The same evidence of election by, and the same certificate from the members of the State Convention, shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the members of the Convention in the diocese from whence the person is recommended for consecration.

We, whose names are underwritten, fully sensible how important it

is, that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do moreover, jointly and severally declare, that we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation that he is apt and meet to exercise the office of a bishop, to the honor of God and the edifying of his church, and to be a wholesome example to the flock of Christ.

The above certificate shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the House of Clerical and Lay Deputies in General Convention.

We whose names are underwritten, fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life: and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life for three years last past, piously, soberly and honestly.

Sect. 2. If the House of Bishops consent to the consecration, the presiding Bishop, with any two Bishops, may proceed to perform the same, or any three bishops, to whom he may communicate the testimonials.

It is obvious that this canon is more precise in its phraseology, as well as more strict in its demands, than any of its predecessors; its interpretation however, would seem to be free from difficulty. By virtue of this law, a bishop elect has his qualifications subjected to the scrutiny of both houses of the General Convention, and as he comes first, in the order of time, before the house of Clerical and Lay Deputies, we will begin with the inquiry, as to what is necessary there, under this canon. First:—He must produce "*evidence of his election from the convention by whom he is elected.*" The inquiry arises, what is evidence of his election? It would seem that a copy of all the proceedings of the state convention by which

he was elected, duly certified by the president and secretary of such convention, is *prima facie* sufficient evidence, provided such proceedings do not show upon their face any violation of the constitution or canons of the church at large. Such certified copy however is but *prima facie* evidence, and it is within the competency of the House of Clerical and Lay Deputies, to investigate the truth of the copy laid before them, and in fact to enter upon an inquiry of the whole subject. The uniform practice of the house is to refer the evidence with all other documents in the case of a bishop elect, to a special committee on the consecration of bishops. When no objection is known or suspected to exist, such evidence as is mentioned above, has it is believed, always been held sufficient to prove the *fact of election by a convention competent to elect.*

But another question arises: the canon not having declared what is *evidence of election*, will any other testimony than that above stated suffice to prove the fact? By a strict construction of the canon, other testimony might perhaps suffice; but that above mentioned is the *best*, and the house has a right to demand the best, or to be furnished with a most satisfactory reason for accepting inferior. So far as the usual practice affords a key to interpretation, the evidence required, is a duly certified copy of the proceedings of the State Convention. In the case of the Right Rev. Bishop Meade, which came before the General Convention of 1829, the evidence of the *fact of election* first offered, was nothing more than a printed copy of the Journal of the Convention of Virginia. It was objected to as insufficient, before it was referred to a committee; but the chairman *pro tempore* of that Convention was present, and immediately furnished a certificate that Dr. Meade had been duly elected assistant bishop of Virginia: the Right Rev. Dr. Moore, bishop of Virginia, furnished a similar certificate, and both these papers bore date during the sitting of the General Convention. The printed journal, together with these certificates was referred to a special committee, who reported that there appeared "to them, sufficient evidence of the fact, that the Rev. Dr. William Meade had been elected assistant bishop of the diocese of Virginia:" and the subsequent action of the house, must be considered as a concurrence on its part, in the view of the committee. There may have been other and parol testimony laid before the committee: if however such was the case, it was not communicated to the house. Thus much as to evidence of the *fact of election.*

Secondly.—The bishop elect must lay before the house of clerical and lay deputies in General Convention a testimonial, in the words prescribed by the canon, and in none other, "from the members of the convention in the diocese from whence the person is recommended for consecration." And this certificate must "be signed by a constitutional majority of the clerical and lay deputies composing the state convention:" and this latter fact it would seem should be duly certified by the secretary of such state convention; though other proof might be deemed sufficient to establish it. This certificate, in the practice of the house, is always referred with the documents on the fact of election to the committee on consecrations. The object of the reference must be two-fold, to see, first that the certificate is in the form of words prescribed, and secondly that it is signed by a constitutional majority of the convention making the election: and it will prevent con-

fusion to bear in mind that this testimonial has no reference to the fact of election, or to anything else, save the moral and religious qualifications of the bishop elect: it proves nothing else, and is not even *conclusive* on that point; for if the house should, in any mode, become satisfied that the individual named in the testimonial is unworthy, it will not recommend him to the bishops for consecration.

Thirdly.—Satisfaction having been given by the bishop elect to the house of clerical and lay deputies, both as to the fact of a regular election, and of a testimonial in due form; a vote should be passed by the house "of their approbation of his testimonials;" and also a vote of "assent to his consecration;" and the house should then proceed to sign the testimonial, which the canon directs them to sign. It may by some be supposed, that the signatures of the members of the house to this testimonial, is sufficient evidence of their approbation of the candidate's testimonials, and of their assent to his consecration; and that votes are therefore unnecessary on these points. The canon it is believed will not bear such an interpretation. The certificate from the House of Clerical and Lay Deputies, like that sent to them from the State Convention, testifies to but *one* fact, viz: the religious and moral character of the bishop elect, but that is not the only fact to be proved before consecration; other things are necessary as well as piety and fitness: and though it be true that the testimonial from the House never will be signed, until satisfaction has been fully given on all other necessary points, yet that does not dispense with the necessity of furnishing distinct proof on the other points. As well might it be contended that the mere testimonial implied that it was a *lawful* testimonial, and therefore must be presumed to have the signatures of a constitutional majority of the house of clerical and lay deputies attached to it: and yet the house of bishops invariably require a distinct certificate of that fact. But the language of the canon conclusively shows, that the certificates it requires, were not in the minds of its framers, evidence either of approbation of testimonials, or assent to consecration: for after naming evidence of such approbation and assent, as necessary to be laid before the House of Bishops, its language is, "*and also certificates respectively in the following words.*"

The bishop elect is now prepared to go from the house of clerical and lay deputies, before the House of Bishops, and he must there produce—1. Evidence of his election from the State Convention: 2. Testimonials, one from the convention electing him, and one from the house of clerical and lay deputies, both in canonical form, and the latter at least certified by the secretary, as having attached to it the signatures of a constitutional majority of the members of the body of which he is secretary. 3. A certified copy of the vote of the house of clerical and lay deputies approving of his testimonials: and 4. A certified copy of their vote assenting to his consecration. Without these things he cannot lawfully be consecrated under this canon: with them all, his consecration does not *necessarily* follow: it never has happened in our history; it probably never will happen that any one who is known to be unworthy, will be permitted to pass all the previous ordeals, and come before our House of Bishops with all the canonical requisites for consecration complete: but should such ever be the case, or should in any case subsequent discoveries bring to light disqualifications unknown until every ordeal but the

last was past, the House of Bishops *would refuse to consecrate*, and no power on earth could force them to act otherwise. It is a matter between God and their consciences, and there it must be left. Each house in the General Convention has its rights, and as the bishops cannot consecrate any one against the assent of the House of Clerical and Lay Deputies; so neither can they be forced by the House to consecrate any one against their own assent. Thus careful has the church been to subject every one who enters into the highest office of its ministry to a thrice repeated scrutiny; first, by the convention which elects him; secondly, by the House of Clerical and Lay Deputies, and thirdly, by the House of Bishops. A bad man may indeed, get in, notwithstanding all these guards, but the church in her legislation has at least done what she could to prevent it.

CANON IV.

OF STANDING COMMITTEES.

The first mention made in the American Episcopal Church, of a body called the Standing Committee, is incidental; and is to be found in Canon VI. of July, 1789. It occurs in reference to the subject of testimonials, to be produced by candidates for holy orders, and so far as the canon recognises the existence and prescribes some of the duties of a standing committee, will be found below. That portion of the canon which relates to the form of the testimonial given by the standing committee to a candidate for orders, will be presented on a future page under its proper title.

1789. Every candidate for holy orders shall be recommended to the Bishop by a Standing Committee of the Convention of the state wherein he resides; which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words:—

But before a Standing Committee of any state shall proceed to recommend any candidate as aforesaid, to the Bishop, such candidate shall produce testimonials of his good morals and orderly conduct for three years last past, from the minister and vestry of the parish where he has resided, or from the vestry alone, if the parish be vacant: a publication of his intention to apply for holy orders having been previously made by such minister or vestry.

The passage of this canon rendered it necessary to adopt another; for there were, in some of the states, no Standing Committees, and accordingly the VII canon of July, 1789, was passed.

1789. In every state in which there is no Standing Committee, such committee shall be appointed at its next ensuing convention; and in the mean time, every candidate for holy orders, shall be recommended according to the regulations or usage of the Church in each state, and the requisitions of the Bishop to whom he applies.

It would seem therefore, that to the necessity which was felt of subjecting candidates for orders to some ordeal before they were ordained, we are indebted for the introduction of a body of men in

each diocese, the importance of whom to the union and prosperity of the church at large, as well as within the respective dioceses, will be obvious enough on our future pages.

The next canon touching Standing Committees was made in 1795. It did not, however, materially alter the provisions which had been made; its object was rather to increase the requirements from candidates, than to affect the committees. It is in these words:—

1795. Every candidate for holy orders shall be recommended to the Bishop by a Standing Committee appointed by the Convention of the Church, in that state wherein he resides, which recommendation shall be signed by the names of a majority of the committee and shall be in the following words:—

But before a Standing Committee in any state shall proceed to recommend any candidate as aforesaid, to the Bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant; or, if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church of the neighborhood in which he resides, testimonials of his good morals and orderly conduct for three years last past, and that he has not, so far as they know and believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; a publication of his intention to apply for holy orders having been previously made by such minister or vestry. He shall also lay before the Standing Committee, testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States, to the same effect, from his personal knowledge of the candidate for at least one year.

In every state in which there is no Standing Committee, such committee shall be appointed at its next ensuing convention; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the Church in each state, and the requisitions of the Bishop to whom he applies.

The sixth canon passed in October, 1789, concerning the testimonials to be produced on the part of those who are to be ordained, and so much of the fourth canon passed in 1792, as relates to the subject of this canon, are hereby repealed.

And here we may properly inquire into the correctness of an opinion which has been advanced by some as to the origin of Standing Committees. In a controversy which occurred in Massachusetts in 1832, the present bishop of Vermont thus expressed his views on this subject. "In ancient

times the whole body of presbyters in a diocese, formed the bishops' council of advice. But dioceses were easily convened in those days, consisting chiefly of one large town and a small district of surrounding country. When, however, in adopting Episcopacy into the United States, the sparseness of population and the great extent of territory made it necessary to give a wide boundary to dioceses, and it was therefore thought best to fix the limits of each state, as the most convenient limits for each diocese; the impossibility of convening all the clergy for consultation with their bishop, dictated the propriety of appointing each year a committee, who residing convenient to him, could assemble, whenever it might be expedient to give him the benefit of their advice and counsel. And as it was judged best to admit a large representation of the laity into the legislative conventions of the church, consistency required that the knowledge and experience of the laity should be represented also in this Standing Committee. Hence an equal number of both orders compose these committees in each diocese. Such as the writer conceives was the origin of Standing Committees."

The view here taken is not without plausibility; but to the adoption of this very ingenious explanation there are facts which present formidable, not to say insurmountable obstacles. It is unquestionably true that in earlier times the bishops were in the habit of consulting their presbyters; it will not however, hence follow that in the introduction of Standing Committees into the American Episcopal Church, it was designed to furnish a substitute for the whole body of presbyters, in their office of advisers to the Bishop. The very fact adverted to, of the introduction of the *laity*, (though not practised in every diocese, as the writer supposed,) would seem to be inconsistent with a theory that makes Standing Committees take the place of counselling *presbyters*. But the canons themselves, which we have been considering, appear to be conclusive. They evidently contemplated the appointment of Standing Committees at first, for no purpose but that of acting upon the applications of candidates for admission to orders and furnishing them with testimonials: no other duty is prescribed to them, no other point is made the subject of legislation. To make the committees a *council of advice* was entirely an afterthought, and never suggested itself at all until 1801; and was never positively declared until 1808; nearly twenty years after the Standing Committees were introduced in 1789. By the XXIV Canon of 1808, for the first time was it declared that "the Standing Committee shall be a council of advice to the Bishop." So far, therefore, as Standing Committees are supposed to have had their *origin* in a desire to furnish the bishop with a select council of advisers from among his presbyters, our author seems to have fallen into a mistake. We are not now discussing any other point than that of the origin of the committees. On a future page we shall have occasion to consider the rights and duties of Standing Committees when the opinions of our author will again come under consideration.

The next canons on this subject were the fourth and twenty-fourth of 1808, as follows:—

1808. Canon IV. In every state or diocese, there shall be a Standing

* Defence of the convention of the Protestant Episcopal Church in the State of Massachusetts against certain editorial statements of the paper called "The Banner of the Church."

Committee, to be appointed by the convention thereof.

1808. Canon XXIV. In every diocese or state where there is a bishop, the Standing Committee shall be a council of advice to the bishop. The president of the Standing Committee shall be the person to summon them. They shall be summoned on the requisition of the bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the bishop.

Thus stood the law upon the subject until the general revision of the canons in

1832. SECT. 1. In every diocese there shall be a Standing Committee, to be appointed by the Convention thereof, whose duties, except so far as provided for by the canons of the General Convention, may be prescribed by the canons of the respective dioceses. They shall elect from their own body a President and Secretary. They may meet on their own adjournment, from time to time; and the President shall have power to summon special meetings whenever he shall deem it necessary.

SECT. 2. In every diocese where there is a bishop, the Standing Committee shall be a council of advice to the bishop. They shall be summoned on the requisition of the bishop whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the bishop.

SECT. 3. Where there is no bishop, the Standing Committee is the ecclesiastical authority for all purposes declared in these canons.

It would seem, under this canon, that, except when the committee has been summoned on the bishop's requisition as a council of advice to him, he is not, of right, entitled to be present at the committee's meetings. The practice is different in the dioceses. In some, the bishop always meets with the committee; though such is not generally the case. It is not to be supposed that his constant attendance was contemplated by this canon; as provision is expressly made for the choice of a presiding officer from the members of the committee. In some of the dioceses, the Standing Committee is, in certain cases, bound by diocesan canon to become, when necessary, the accuser and prosecutor of the bishop, and hence it may safely be concluded that it was not intended the bishop should have a right to claim a seat in the Standing Committee.

[TO BE CONTINUED.]

THE things of God which seem lowest and hardest, are infinitely beyond whatsoever is highest and sweetest in the world—the obeying of his commands, his very service is more profitable than the world's rewards—his commands more excellent than the perfection of the world's enjoyments; to be subject to him is truer happiness than to command the world.—*Leighton.*

Education.

We publish this week, the first of a series of papers from the pen of a much valued correspondent and friend, on the important topic of education. It has been our privilege to enjoy an interchange of opinion with the author of the following paper on the subject of which it treats, and knowing that he brought to its discussion the benefit of a large experience, and that he is eminently a practical man, we readily confess it affords us no small gratification to say that we found fresh confirmation of our own views in the discovery of their coincidence with his.

REMARKS ON EDUCATION.

NUMBER ONE.

INTRODUCTORY OBSERVATIONS.

Man alone of all God's creatures is, in an important sense, the simple result of education. He alone, by successive training, rises to a state of progressive development that, as yet, knows no limit. As an individual, he presents the vastest change from the helplessness of infancy to the growth and maturity of age. And among all living beings, the human race alone, as such, advances toward perfection. The young of no order of animals exhibit such entire dependence, both physical and intellectual, as the human infant. Almost every species of fowl, for instance, will run with the shell upon its head, while months of careful training will scarce suffice to balance the infant upon its feet. "So the water-fowl born upon the reedy margin of some northern lake, knowing not what winter is, for in winter they have never lived, find in the mournful breeze of autumn a sign of its approach;" they heed its monitory voice, and with the certainty of a compass and the speed of an arrow wing their way to their destined clime. How different with man!—how long and careful must be the training to fit him to navigate his bark from the frigid to the torrid zone. But mark the difference as the child and the young of other animals advance in life. The swan swims as gracefully the first day of its life, as at the lapse of years; and every animal of simple instinct knows as much the first year of its life, as the last. With them too, as a race, there is no progression. The first race of beavers built their huts as perfectly as the present. The first race of bees were as thrifty and as wise, as good architects, kings and subjects, as the present. But the works of man, under the influence of education, are for ever advancing toward perfection.

Man, then, we see, *was made to be educated.* Other animals attain to the perfection of their nature without its aid; God has given them instinct, perfect at the dawn of their being. To man, God has given a nature of vast capabilities, and the means of developing and exalting it. The work is his; a work to commence here, but to be perfected under the immediate tuition of the Infinite mind. This work is a great one;—it is a noble, a sacred one. What, then, is it to educate a human being? And by what methods is it to be accomplished?

Education, in its comprehensive, but just import, implies the symmetrical development of all our powers, physical, intellectual and religious. It implies, also, the communication of knowledge sufficient to discover and perform the duties that grow out of the various relations of life—or, in the language of Milton, "I call, therefore, a complete and generous education, that which fits a man to perform justly, skillfully, and magnanimously,

all the offices, both private and public, of peace and war;"—and also leads to the discovery and obedience of the laws that grow out of his relations to God. This view of education, makes it the great work of life;—and so it is. It is the end, not only of all human teaching, but of all divine. Happy the man, who is conscious of the import and dignity of the vocation, that makes him cōworker with the Great Teacher of his race! But how low and inadequate have been the notions both as to the objects and the methods of education. In early times, or during the Grecian and Roman civilization, the culture of the *physical* powers was the main object of their systems of early training. Being engaged in incessant wars, in which battles were decided, not as now by generalship, the result of *mental* superiority, but by superior *physical* prowess, they naturally enough attached the idea of superiority to a set of well developed muscles. And hence their civic games, national rewards and honors, all tended to rear a race of vigorous animals, rather than of exalted men. After the invention of gunpowder, battles were decided more by mental power than brutal force, and many of the objects formerly sought for only on the field of battle, became now the prize of mental accomplishment and the arts of peace. This, with other causes gave rise to that system of education which has prevailed unto the present time, and which makes the *intellect* the chief, and almost the only object of cultivation.

Each of these systems is, in itself, essentially deficient. We find within ourselves powers and susceptibilities, the most essential to our happiness, which these systems do not touch. The social, moral, and religious qualities of our nature are those on which depend, most essentially, our happiness and our usefulness. And it is the *united, symmetrical development and instruction of the physical, intellectual, and religious qualities of the individual*, that constitutes what may be fitly denominated his education. Any thing short of this is but a *partial* education, and the subject of it cannot be a fully developed, integral man. Truth out of proportion, or only a part of truth, is falsehood; and the most sanative medicine, when disproportionately administered, becomes the most baneful poison. And so is the disproportionate development of any class of our faculties a perversion of our nature. Diogenes is said to have sought through the city with a lighted candle, at mid-noon, for that rare being—a *man*. There was no difficulty in finding *parts* of a man—a neck—a mouth—a hand—a foot; but a full developed nature of man was, as it would seem, then, as now, a rare result of the prevailing mode of education. If we should see the whole body of a man by some "*lusus nature*," run out into an arm, an eye, or any single member, it would not be, in the physical economy, a more shocking exhibition than we every day see in the intellectual and moral, resulting from that plan of education which disproportionately develops a part of one's nature, at the expense of the other, and perhaps, better part. How often do we see all the powers of the mind subject to a single passion—the strength of all the faculties concentrated upon one single purpose—one only pursuit; and that purpose or pursuit too, though for it all things else are sacrificed, an injurious and forbidden one?

Let the passion of avarice, or "acquisitiveness" serve as an example. Under the potent influence of "the maxims of poor Richard" a boy has been taught that the "chief end of man" is—to *get rich*. As he grows up, he spends all his time, all

his talents, and exhausts all the resources within his command, for the simple attainment of riches — knows no thrill of joy like that for the increase of his gains, and no pang of sorrow like that for their loss. Now this unmitigated animal is sometimes called an *educated man*. And, according to the very common notion of what education consists in, he is educated. He has passed through the schools, perhaps, and has acquired information, and is a shrewd man. But instead of having all his powers symmetrically developed, each in its position of ruler, or ruled, according to its relative importance, his mind is like an inverted pyramid; that which should be lowest is highest in the scale; and that passion which should be conquered and subdued, is the dictator, the tyrant of the whole man. Now it is as true of every person who has educated only a part of his nature, as it is of the one supposed, that he is not a fully developed, integral man.

This past and present defective condition of society is to be attributed, doubtless, to this inadequate idea of education, that has made it consist in the culture of but a fractional part of the individual. If the man were a sound lawyer, skilful physician, shrewd merchant, ingenious mechanic, or thrifty farmer, his training for those infinitely higher duties, that rise from his vast and various social, civil and moral relations, has been deemed of little importance, if not entirely disregarded.

C. D. J.

From the late message of the Governor of our State, we extract the following statements, exhibiting a portion of the statistics of education in New York.

"The productive capital of the School Fund, at the close of the fiscal year, was \$2,033,307 95. The revenue received within the same period, including the appropriation of \$165,000 from the income of what is called the United States Deposit Fund, was \$263,400 65. The amount paid out for the support of common schools, was \$275,910 10.

The capital of the Literature Fund is \$268,777-93. The revenue during the year, including \$28,000 appropriated from the income of the United States Deposit Fund, was \$46,935 84. The amount paid out and applied to the support of the higher seminaries of learning, was \$47,871 67.

All the colleges in the State are in a flourishing condition. The number of students attending these institutions is six hundred and sixty-two; of whom one hundred and twenty are in Columbia College, one hundred and fifteen in the University of the city of New-York, two hundred and seventy-three in Union College, ninety-four in Hamilton College, and sixty in the College at Geneva. The communication from the president of Columbia College, herewith submitted, shows that that institution is suffering a singular inconvenience from the past liberality of the State.

The number of students in all the academies and grammar schools in the State, is thirty-four thousand eight hundred and three. The number of children attending the common schools is about five hundred and seventy thousand; and the whole number of children between five and sixteen years of age, as nearly as can be ascertained, is about six hundred thousand. There are about eleven thousand common school districts in the State, including those under the charge of the Public School Society in the city of New York, in all which schools are maintained during an average period of eight months in the year. Of these school districts, there are very few which have not complied with

the act providing for the establishment of School District Libraries, and there are at this time in these various district libraries about one million of volumes. Within the five years limited by the law there will have been expended in the purchase of books, more than half a million of dollars.

A pamphlet has been sent to us, with the title, "Proposal for an addition to St. Paul's College, to be called the Cadets' Hall." In it, our neighbor, the Rev. Dr. Muhlenburg, expresses his regret that heretofore, for some ten or twelve years, contrary to his wishes, "his endeavors in Christian education have been confined almost exclusively to the children of the rich." He is very sorry that such has been the case, and now proposes a plan to remedy it. The proposal is, that the members of the Church should give him eight thousand dollars wherewith to erect on his lands near St. Paul's College (to be a branch thereof under the immediate care of the Rev. Mr. Kerfoot as Rector) a building to be called "Cadets' Hall." In this he will receive pupils at an annual expense equal to one-third of his present prices. "The whole sum to be paid for instruction, Boarding, Books, and every thing required by the student during his residence at the College, except his clothing, shall not exceed \$125 per annum."

Without introducing "to any extent the system of manual labor schools," there will be expected from the pupils, "some assistance in the way of gardening, agriculture, and other services that may help to lighten the expenses of the household, and at the same time afford agreeable and healthful exercise."

He supposes that many of the sons of our poor clergy and missionaries would become cadets, (not military but ecclesiastical, as he has fully explained in a note,) and might here prepare themselves for the Christian ministry; becoming "primitive in their zeal and the simplicity of their lives, as well as in their notions, disciplining themselves by meditation and prayer, by watching and fasting, by keeping the body under, and bringing it into subjection."

Of course the College is to make no profit. Mr. Kerfoot will receive his salary as a professor, but nothing as Rector of "Cadets Hall." The pupils are to be taught by the College instructors (except, of course, in the mechanical employments of gardening, agriculture, &c., for which their education and training as gentlemen disqualifies them,) and the Hall must, so far at least, be dependent on the College.

Fortunately, however, for this benevolent object, St. Paul's will be required to sustain very little, if any, additional expense. If the College makes nothing, it will lose nothing.

The term is of ten months, so that \$12 50 per month for board and books is provided, (instruction being gratuitous,) to say nothing of the value of the harvest produced by the labors of the youths themselves.*

The Bishop, in a testimonial appended to the "proposal," gives it his episcopal and visitatorial approbation.

As the pamphlet was sent to us for notice, we have endeavored to present it to our readers in its great outlines; and we doubt not that the intelli-

* No doubt when the Hall is opened, some plan will be devised by which the generous sensibilities and honorable feelings of independence on the part of the cadets will be cherished, and spared the mortification which might result from perpetual contact with the more wealthy youths, who, in the weakness of a wicked nature, may feel a naughty pride in their superior gifts of fortune.

gence of the members of our communion will duly appreciate both its merits, and the disinterestedly pious motives in which it originated.

Practical Christianity.

We continue to-day our extracts from Archbishop Leighton.

HONOUR and esteem are yet vainer than those pleasures and riches that furnish them. Though they be nothing but wind, compared to solid soul delights, yet as to nature there is in them somewhat more real than in the fame of honor, which is no more indeed than an airy imaginary thing; and hangs more on others than any thing else, and not only on persons above them, but even those below, especially that kind that the vanity of man is much taken with, all popular opinion, than which there is nothing more light and poor, and that is more despised by the elevated sort of natural spirits, a thing as unworthy as it is inconsistent. No slavery like the affecting of vulgar esteem, it enthralles the mind to all sorts, often the worthiest share the least in it. True worth is but sometimes honored, but always envied. And with whomsoever it is thou seekest to be esteemed be it with the multitude, or more chiefly with the wiser and better sort, what a narrow thing is it at largest! How many nations know neither thee, nor those that know thee.

ACCORDING as the love is, so is the soul, it is made like to, yea, it is made one with that which it loves. By loving gross, base things, it becomes gross, and turns to flesh or earth, and so by the love of God is made divine, is one with him. So this is the excellency of the command enjoining love. God hath a good will to all his creatures; but that he should make a creature capable of loving him and appoint this for his command, oh herein his goodness shines brightest. Now though fallen from this, we are again invited to it, though degenerated and accursed in our sinful nature, yet we are renewed in Christ, and this command is renewed in him, and a new way of fulfilling it is pointed out.

THE chief delight of the Saints is to offer praises to God, to gather them in from all his works, to send up to him; and his chief delight in all his works is to receive these praises of them, from their hand, they articulate them, make a reasonable sacrifice of them.

THERE is more joy in enduring a cross for God than in the smiles of the world; in a private, despised affliction, without the name of suffering for his cause, or any thing in it like martyrdom, but only as coming from his hand, kissing it and bearing it patiently, yea gladly, for his sake, out of love to him, because it is *his* will so to try thee. What can come amiss to a soul thus composed. I wish that even they who have renounced the vain world, and have the faces of their hearts turned God-ward, would learn more this happy life, and enjoy it more, not to hang so much upon sensible comforts, as to delight in his obedience and to wait for those at *his* pleasure whether he gives much, or little, any or none. Learn to be still finding the sweetness of his commands, which no outward or inward change can disrelish, rejoicing in the actings of that divine love within thee. Continue thy conflicts with sin and though thou mayest at times be foiled, yet cry to him for help, and getting up redouble thy hatred of it and attempts against it. Still stir this flame of God; that will overcome.

a depository of facts concerning our Western dioceses as well as those of the East. Thanking our brethren for their kind notice of our humble efforts, we beg leave to reciprocate their good wishes; and shall at once avail ourselves of their labors in extracting a portion of their view of the Western dioceses. We begin with Ohio.

The clergy of this diocese, including the bishop, are *fifty-five*, the candidates for orders, *twelve*, the present number of communicants, 2132.

The Diocesan Institutions at Gambier are in a flourishing state. The following are the respective Faculties of Theology and Arts.

Theological Seminary.—Rt. Rev. C. P. McIlvaine, D. D. President,—and discharging the duties of the Professorships of Ecclesiastical Polity and of Pastoral Divinity and Sacred Rhetoric. Rev. W. Sparrow, D. D., Professor of Systematic Divinity. Rev. J. Muenscher, A. M., Professor of the Original Languages of Scripture and of Biblical Literature. Rev. M. T. C. Wing, A. M., Professor of Ecclesiastical History.

Kenyon College.—D. B. Douglass, A. M., President, and Professor of Intellectual and Moral Philosophy and Rhetoric. Rev. J. Sandels, Professor of the Latin and Greek Languages. E. C. Ross, Professor of Mathematics and Nat. Philosophy. Dr. H. L. Thrall, Professor of Chemistry and Physician to the Institution. Samuel L. Johnson, A. B., and Joseph Large, Tutors.

Senior Preparatory School.—This department is under the immediate charge of the Professor of Languages and the College Tutors.

Milnor Hall—Or the Junior Preparatory Department.—Rev. Alfred Blake, B. D., and Rev. Norman Badger, A. M., Associate Principals.—*W. Epis. Obs.*

The Rev. Chauncey Colton, D. D., has resigned the professorship of Pastoral Divinity and Sacred Rhetoric in the Theological Seminary of the Diocese, and the Rectorship of Harcourt Parish, Gambier, and removed to Cincinnati, as senior Editor of the Western Episcopal Observer.

The Rev. E. W. Peet has resigned the rectorship of St. Paul's Church, Chillicothe,—his resignation to take effect at Easter.—*Id.*

KENTUCKY.

SHELBY COLLEGE—SPECIAL CONVENTION.

Efforts have been in progress for more than eighteen months to revive the Theological Seminary of Kentucky, by placing it in connection with some respectable Literary Institution under the control of the Episcopal Church, which in the course of years, might yield a perennial supply of candidates for the sacred ministry. Overtures have recently been made by the Trustees of Shelby College to surrender that Institute to the Episcopal Church, with buildings, lands, &c. estimated in the whole at about \$35,000. Bishop Smith has called a special Convention to take this overture into consideration, to meet at Shelbyville on Tuesday Dec. 29, with every prospect that a final arrangement will there be made, for embracing so eligible an offer.—*Id.*

INDIANA.

'Indiana' in the language of one of the faithful presbyters of that Diocese, is 'Ohio over again.' It may be regarded as one of the richest fields of promise for our Church in all the West. We regret to know that two of its most important parishes are still vacant, viz: Indianapolis, the capital of the state, and Lawrenceburgh; the former the scene of the successful ministry of the Rev. Mr.

Britton, now of New Albany, and the latter, of that of the Rev. Mr. Pitkin, now of Christ Church, Louisville.

Bishop Kemper is at present on a visitation in this Diocese, and will, as we learn, pass several weeks at Indianapolis during the session of the Legislature.—*Id.*

MICHIGAN.

The late Journal of the Diocese of Michigan indicates great fidelity and zeal on the part of the parochial and missionary clergy, and a highly encouraging state of things throughout the Diocese. Bishop McCoskry, though full of labor in season and out of season, in his parish, has been able during the year to perform a great amount of official duties throughout this growing Diocese, and has the satisfaction of seeing the labors of himself and clergy greatly blessed in strengthening and edifying the church in this important section of the western field.—*Id.*

FOREIGN.

SCOTTISH EPISCOPAL CHURCH.

At the close of the year 1838, the Episcopal Church of Scotland passed a canon "for establishing and maintaining a society in aid of the church." The society was duly formed, consisting of the bishops, clergy, and a large number of the Scottish nobility and gentry. The condition of the Scotch Episcopal Church is one resembling that of our own in so many particulars that we are not surprised at the resort to a remedy for its wants in a voluntary association of its members. Certain positions that have been much discussed in our own communion, touching voluntary societies as contradistinguished from the church, came also under consideration in Scotland; and we have therefore thought the following extracts from the first report of the Society would not be without interest for our readers.

The objects of the Society are—

"1st, To provide a fund for aged or infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties; 2dly, To assist candidates for the ministry in completing their theological studies; 3dly, To provide Episcopal schoolmasters, books, and tracts for the poor; 4thly, To assist in the formation or enlargement of diocesan libraries." The operation of this society, therefore, may be considered as an attempt to supply our church with some of the advantages which have been secured to the Church of England by various endowments, and by its active religious associations,—by Queen Anne's bounty, the societies for promoting Christian knowledge, for church building, for education of the children of the poor, for providing additional curates in large and poor parishes, and by the associates of the late Dr. Bray for providing libraries for the clergy, &c. In a church unestablished, and unendowed, a society like this is the only means we have for supplying the numerous deficiencies under which we labor, and an appeal is now made for its support, under the full confidence that ultimately these desired ends and objects will be attained."

It would seem from our next quotation that the support of the Episcopal clergy in Scotland is painfully inadequate. In this particular however, the likeness between the Scotch Church and our own is distressingly inveterate. How many educated and excellent men do we know in the ministry, with families too to support, whose annual stipend does not exceed \$500? Now any of these

men might earn more in almost any secular pursuit; and yet there are those who with cruel heartlessness reward them for sacrifices of comfort, made often on the noblest motives, with the bitter taunt that they are the privileged idlers, the drones of society, quite useless, and therefore deservedly contemptible. We should be glad to hear of the sacrifices of any kind made by these charitable friends of the clergy. Hear of them! you shall as soon hear of their piety. We have ever observed of the whole brawling crew that the crust of selfishness is so thick upon their hearts that a throb of sympathy is attended with danger of immediate suffocation; and the excitement is therefore prudently avoided. But to our extracts.

"By the statistical returns appended to this report, it will be seen that of 32 incumbencies described, not one has reached 80*l.* yearly; that many are under 40*l.*; and that in several the incomes strictly derived from the congregations have been *merely nominal*; that they have besides, various local difficulties to contend with, and expenses to incur which they are little able to bear, from the necessity of travelling great distances in visiting their scattered flocks, and of attending diocesan Synods, and such other assemblies of their brethren, at which the bishop, in consequence of some unexpected emergency, may require their presence. Besides these, there are upwards of ten incumbencies, of which the stipends vary from 80*l.* to about 100*l.*; but where the incomes are by no means permanent or secure, and where great difficulties are frequently experienced in providing for the necessary expenditure, and in keeping up the decent performance of Divine service. Returns from the Northern districts of the church, where the Society's *SCHOOLS* have been established, represent the poverty of the Episcopalian families as extreme. That many are unable to pay even the penny a week required for the school-fee, and yet are exceedingly desirous of education for their children. One very painful consequence of this poverty must be apparent,—the utter incapacity of providing, in addition, a salary for an assistant when the incumbent is compelled, by age, sickness, or infirmity, to discontinue the whole or part of the duty. It has been the chief object of the committee this year to assist those among the clergy who have been lowest in the scale of income. They have appropriated about 700*l.* to that purpose, distributed among 32 incumbents, to bring up their incomes to 80*l.* each, and have aided congregations in procuring *assistants* to the extent of 125*l.*"

We have room for but one more extract on the subject of voluntary associations.

"On the *CONSTITUTION* of the Society, the Committee are desirous of making a few observations. Religious associations, with their machinery of public meetings, committees, reports, &c., although comparatively speaking novelties in the Christian Church, may, in the present state of society, be considered as indispensable elements of all great, useful and benevolent undertakings. It cannot, however, be questioned that occasionally these associations may in their operations somewhat interfere with the full exercise of Episcopal discipline, and the due course of ecclesiastical order. Without adverting to the practice or the principles of any other societies, the committee would simply notice that the Scottish Episcopal Church Society possesses this excellency, and, so far as is known, this *peculiarity* in its constitution. It forms a part of the canon law of

Many waters cannot quench it. It is a renewed pleasure to be offering up thyself every day to God. Oh the sweetest life in the world, to be crossing thyself to please him, trampling on thy own will, to follow his.

AMIDST all thy pursuits, stop and ask thy soul, For what end is all this. At what do I aim? For sure by men's heat in these lower things, and their cold indifference for heaven, it would seem we take our portion to be here, but oh miserable portion at the best. Oh, short-lived happiness! Look on them and learn to see this, *the end of all perfections*, and have an eye beyond them, till your hearts be well weaned from all things under the sun.

MAKE a man at once rich and honorable and healthful and encompassed with all the delights of nature and art, and wise to make the best improvements of all they can well afford, and there is much in that, yet there is an end of all these perfections, for there is quickly an end of himself that hath them, he dies and that spoils all, death breaks the strings and that ends the music.

LOOK on the good in others, and the evil in thyself: make that the parallel, and then thou wilt walk humbly. Most men do just the contrary, and that foolish and unjust comparison puffs them up.

PRAY much for the spirit of humility, the Spirit of Christ, for that is it; otherwise, all thy vileness will not humble thee. When men hear of this or of other graces, and how reasonable they are, they think presently to have them, and do not consider the natural enmity and rebellion of their own hearts, and the necessity of receiving them from heaven. And therefore, in the use of all other means, be most dependent on that influence, and most in the use of that means which opens the heart most to that influence, and draws it down upon the heart, and that is Prayer.

OF all the evils of our corrupt nature, there is none more con-natural and universal than pride, the grand wickedness, self-exalting in our own and other's opinion. St. Augustine says truly, *That which first overcame man, is the last thing he overcomes.* Some sins, comparatively, may die before us, but this hath life in it, sensibly as long as we. It is as the heart of all, the first living, and the last dying: and it hath this advantage, that, whereas other sins are fomented by one another, this feeds even on virtues and graces as a moth that breeds in them, and consumes them, even in the finest of them, if it be not carefully looked to. This hydra, as one head of it is cut off, another rises up. It will secretly cleave to the best actions, and prey upon them. And therefore is there so much need that we continually watch, and fight, and pray against it, and be restless in the pursuit of real and deep humiliation, daily seeking to advance further in it; to be nothing, and to desire to be nothing: not only to bear, but to love our own abasement, and the things that procure and help it, to take pleasure in them, so far as may be without sin; yea, even in respect of our sinful failings, when they are discovered, to love the bringing low of ourselves by them, while we hate and grieve for the sin of them.

If you be indeed christians, you will not be so much thinking, at any time, how you may be free from all sufferings and despisings; but rather, how

you may go strongly and cheerfully through them. Lo, here is the way: seek a real and firm interest in Christ, and a participation of Christ's Spirit, and then a look to Him will make all easy and delightful. Thou wilt be ashamed within thyself to start back, or yield one foot, at the encounter of a taunt or reproach for Him. Thou wilt think, For whom is it? Is it not for Him who for my sake hid not His face from shame and spitting? And further, He died: now, how should I meet death for Him, who shrink at the blast of a scornful word!

WHEN I see the husbandman well contented with the cold of frost and snow in the winter, because though it chilleth the ground, yet it killeth the charlock; though it check the wheat somewhat in growing, yet it choketh the weeds from growing at all; why should I be moved at the winter of affliction? why vexed at the quaking fit of a quartan ague? why offended at the cold change of affection in my summer friends? If, as they seem bitter to my mind or body, they prove healthful to my bettered soul: if my wants kill my wantonness, my poverty check my pride, my disrespected slighting quell my ambition and vain glory, and every weed of vice being thus choked by affliction's winter, my soul may grow fruitful for heaven's harvest; let my winter be bitter, so that I be gathered with the good corn at reaping time into the Lord's barn.—*Arthur Warwick.*

WHEN I view "the heavens declaring the glory of God, and the firmament showing his handy work," and consider that each little numbered star, even of the sixth magnitude, containeth the earth's dimension eighteen times in bigness by astronomers' conclusions, I easily descend to consider the great difference of earthly men's glory, and that weight of glory afforded the saints in heaven. For what a poor ambition is it to be the best man in a city? What is a city to a shire? what a shire to the whole island? what this island to the continent of Europe? what Europe to the whole earth? what that earth to a star? what that star to heaven? and that to the heaven of heavens? And so by a retrogradation, how little, how nothing, is this poor glory? I find many which say, "*hoc nihil est aliquid.*" I find in myself cause to say, "*hoc aliquid nihil est.*" If I needs will be somebody by my ambition, I will be ambitious to be ranged with the saints in heaven, rather than ranked with the kings on earth: since "the least in the kingdom of heaven is greater than they."—*Ibid.*

As oft as I hear the robin red-breast chant it as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we (think I) give as cheerful entertainment to the hoary frosty hairs of our age's winter, as to the primroses of our youth's spring? why not to the declining sun in adversity, as (like Perseus) to the rising sun of prosperity? I am sent to the ant, to learn industry; to the dove, to learn innocency; to the serpent to learn wisdom; and why not to this bird, to learn equanimity and patience; and to keep the same tenor of my mind's quietness, as well at the approach of calamity's winter, as of the spring of happiness? And, since the Roman's constancy is so commended, who changed not his countenance with his changed fortunes, why should not I, with a Christian resolution, hold a steady course in all weathers, and though I be forced with cross winds to shift my sails, and catch at side winds, yet skilfully to steer,

and keep on my course, by the "cape of good hope," till I arrive at the haven of eternal happiness?—*Ibid.*

THE same water which, being liquid, is penetrated with a horse hair, will bear the horse himself when it is hard frozen. I muse not then that those precepts and threats of God's judgments enter not into the hardened hearts of some old men, frozen by the practice of sin, which pierce and penetrate deep into the tender hearts and melting consciences of younger folks thawed with the warmth of God's fear. Hence see I the cause why the sword of the Word, so sharp that it serveth in some to divide the joints and marrow, in others, glanceth or reboundeth without dint or wound, from their crystal, frozen, and adamantine hearts. I cannot promise myself to be free from sin, I were then no man; but I will purpose in myself to be free from hardness of heart; by custom and continuance in sin I may err in my way, I will not persist and go on in my errors, till I cannot return again into my way. I may stumble, I may fall, but I will not lie still when I am fallen.—*Ibid.*

Ecclesiastical Intelligence.

NEW-YORK.

The Rev. William H. Lewis has removed from Marblehead, Mass., to Brooklyn in this diocese, and desires his letters and papers to be sent accordingly.

The Rev. William C. Cooley has been compelled on account of ill health, to relinquish his duties as rector of the church at Peekskill, for the present, and has gone to the South to spend the winter.—*Churchman.*

For the convenience of many of our brethren and friends who have requested it, we again publish the appointments of the Bishop as we find them in the "Churchman."

BISHOP UNDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 17, Calvary Church, New-York.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.

SOUTH CAROLINA.

October 25, 1840. Seventeen confirmed by Bishop Gadsden in Trinity Church, St. Bartholomew's Parish: and one (sick) in a private house.

Oct. 28. Six confirmed in St. Paul's Church, Pendleton.

GEORGIA.

By a private letter from this diocese, we are informed that a donation of seven hundred acres of land, including the buildings erected at the Springs near Macon, (the whole purchased at the price of \$8500,) has been made for the purpose of establishing an Episcopal Institute, under the charge of the church, and to be conducted by one of the clergy.

OHIO.

The first number of the "Western Episcopal Observer," formerly the "Gambier Observer," has just reached us. We think the change made in the place of publication will prove beneficial, and the attention of our brother editors seems to be primarily devoted to the Church throughout the whole West. This is what we want. Let us have

the church itself,* and whilst it calls for the aid and co-operation of the laity as office-bearers, delegates, and members of committee, still it is in all points strictly under the control of Episcopal jurisdiction. It may be considered as **THE CHURCH** acting through a society, or the church itself resolved into a committee. From such a constitution, combining as it does the active operations of a society, with the strictest observance of the church's authority, many advantages may be anticipated. A community of feeling between the clergy and the laity, in promoting the general objects of the society, will extend itself beyond the limits of their own immediate congregations to the church at large; the clergy will have with their bishops, and among themselves, an additional bond of union, and additional opportunities of communication. All of us may thus exercise that common sympathy which, as churchmen, we should feel for the less affluent members, and endeavor to realize the beautiful picture of church unity drawn by the great Apostle, (1 Cor. xii, 25, 26,) "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Here we find ourselves compelled to differ from our excellent brethren of Scotland. Right enough is it to guard against the possible conflict of these associations with legitimate authority in the church; but we cannot subscribe to the opinion that this association is in any sense **"THE CHURCH."**

Our **LORD** made his church, and we think the New Testament informs us what that church is. No man nor set of men can unmake or alter it. A canon therefore declaring that a certain association for religious purposes, for the performance of obvious christian duties, however judicious and proper it may be, does not and cannot make such association "the church." If in this instance it does, then every episcopalian in Scotland who does not belong to the association, is not of the church.

As an item of foreign ecclesiastical intelligence not without interest for Protestant churchmen of the United States, we offer to our readers in the extract below, a statement which we find in the Practical Christian and Church Chronicle.

Foreign Aid to the Roman Catholic Missions in the United States.—The May number of the *Annals of the Faith* for 1840, a missionary periodical of the Roman Church, published at Lyons, France, contains the following items, in the annual *compte rendu* of the French Society De Propaganda Fide for sustaining missions in the U. S., viz:—

Paid to the Lazarists, for the missions in Missouri and Illinois, the Seminary and the College of St. Marie des Barreirs,	7,000 00 francs.
Outfit of Missionaries who left in 1839 to join those missions,	10,333 30
To the Jesuits, for missions in Missouri and New Orleans,	15,000 00
Ditto in Kentucky,	6,000 00
There were also sent—	
To my lord Eccleston, Archbishop of Baltimore,	7,327 00
To my lord Loras, Bishop of Dubuque,	52,823 00

* Canon XL. of the Code of Canons of the Episcopal Church in Scotland.

To my lord Purcell, Bishop of Cincinnati,	39,837 00
To my lord Fenwick, Bishop of Boston,	20,327 00
To my lord Kendrick, Bishop of Philadelphia,	20,327 00
To my lord Hughes, acting Bishop of New York,	831 50
To my lord Miles, Bishop of Nashville,	26,827 00
To my lord Flaget, Bishop of Bardstown,	21,409 00
To my lord Holandiere, Bishop of Vincennes,	65,827 00
To my lord Rosati, Bishop of St. Louis,	20,327 00
To my lord Blance, acting Bishop of Natchez,	10,829 00
To my lord England, Bishop of Charleston,	13,827 00
Outfit of missionaries to Detroit,	4,000 00
	344,843 80

Or, estimating five francs at 93 cts., \$63,582 70. This is what was sent by one society, and does not include the money furnished by the "Leopold Foundation," and from other sources.

Library of the Record.

BOOKS RECEIVED.

WORKS OF CHILLINGWORTH. Philadelphia: Herman Hooker: 1840. Published for Rev. Robert Davis.

BAMPTON LECTURES for 1840. *An inquiry into the connected uses of the principal means of attaining christian truth: in eight sermons preached before the University of Oxford, by Edward Hawkins, D. D., Provost of Oriel, &c.*

CONFESSIONS OF AN INQUIRING SPIRIT: By Samuel Taylor Coleridge. Boston: J. Munroe and Co., 1841.

SKETCHES AND STORIES FOR YOUNG CHILDREN, No. 1. Prot. Ep. S. S. Union, 1841.

ORIGIN AND COMPILATION OF THE PRAYER BOOK: by Rev. W. H. Olenheimer, A. M. Philadelphia: R. S. H. George, 1841.

AGATHOS AND OTHER SUNDAY STORIES: By Samuel Wilberforce, M. A. Reprint: New York: P. Ep. S. S. Union, 1840.

A WEEK IN THE NEW YEAR. P. Ep. S. S. Union, 1841.

HISTORY OF THE CHRISTIAN CHURCH: By Rev. Edward Burton, D. D. Edited by Bishop Doane. New York: Wiley and Putnam, 1839.

PAMPHLETS RECEIVED.

PROPOSAL FOR AN ADDITION TO ST. PAUL'S COLLEGE, to be called the Cadet's Hall. New York, 1841.

Our limits prevent us this week from doing more than announce the reception of the books named above, some of which will receive more extended notice hereafter. We are happy to inform our readers that the patronage extended to us will enable us at once to enlarge the "Record." We shall therefore increase the size of the next number by four additional pages; and (the type in which we print being taken into consideration) it will be found that the "Record" in its enlarged form will contain as much matter as any weekly paper of our communion in the country. The excellent quality of the paper on which we print will be continued.

Any notices, acknowledgments, &c., connected with the benevolent enterprises or societies of the church will hereafter (if sent to us) be cheerfully inserted. We should however be happy always to receive such communications before the noon of Wednesday in each week.

NOTICE TO SUBSCRIBERS.

MR. A. W. HACKLEY, our regularly authorized collector, is now engaged in presenting bills for collection, to the subscribers of this paper in New-York and Brooklyn; in accordance with the terms of subscription.

NEW EDITION OF THE RUBRICATED COMMON PRAYER BOOK.—Newly collected and very carefully compared with the Standard Books of the Church by a Frater appointed by the Rt. Rev. Bishop Onderdonk, and the most minute errors have been carefully corrected. This is printed on very fine paper, and embellished with six appropriate and highly finished engravings by the first artist, and bound in various styles of Turkey Morocco, plain and extra gilt, very appropriate for a holiday gift, as there is a rich presentation plate in the front of the book, and the book enclosed with a silver clasp. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the church. Published by

GEORGE MILLER, 647 Broadway.
New York, Dec. 26, 1840. 53c.

CHURCH AND PARLOUR ORGANS. GEORGE JARDINE, ORGAN BUILDER, Anthony street, next door to Broad way, New-York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. 2ly.

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The Rector having been driven from the public work of the ministry by a chronic affection, which does not, however, disqualify him for the duties of the recitation room, is sincerely desirous to render his labors in his present sphere subservient to the cause of that church, to which he feels himself to be no less devoted now, than when he was permitted to stand as one of the watchmen upon her walls. He trusts he may be encouraged and aided in this desire, by some share of the sympathy and support of the "household of faith," to which he belongs.

New York, November 2, 1840.

11c.

The Church Record.

This paper will be published and delivered to subscribers in New-York, regularly every Saturday.

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All communications relating to the business department of the paper, must be addressed to the publisher, (post paid.)

ADVERTISEMENTS of booksellers and others, not inconsistent with the character of this publication, inserted at \$1 per square, and fifty cents for each subsequent insertion. The price per annum, one square per week, will be \$20, including a copy of the paper.

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